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The peaceful End of the perfect upright Man
recommended to Consideration;

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IN A
S E R M O N,

OCCASIONED

By the Death of that learned judicious Divine,
Dr. JOHN GUYSE;

Who departed this Life Nov. 22, 1761, in the 81st Year
of his Age.

Preached Nov. 29th, to his affectionate People,

By JOHN CONDER.

—K

Pfal. xci. 16. *With long Life will I satisfy him,
and shew him my Salvation.*

L O N D O N:

Printed for James Buckland, in Paternoster-Row; Thomas
Field, in Cheapside; Edward Dilly, in the Poultry; and
A. Mason, in Fore-street.

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BY JOHN CONDER

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PSALM xxxvii. 37.

Mark the Perfect man, and behold the Upright ; for the End of that man is Peace.

NONE need to be informed why these tokens of mourning are stretched around us ; this is an house of mourning, because God hath made a solemn breach upon it : He hath taken another of his dear and valuable Servants to himself, One who hath been long, and greatly known, (and that particularly by you of this Church of Christ) as a faithful Minister, and an affectionate Pastor, for your Souls.

Yesterday his remains were committed with a decent solemnity to the Tomb ; on which solemn occasion, the Church's and the World's Loss in the extinction of so considerable a Light, was briefly but affectionately represented by a Reverend and Worthy Brother *. This Day we are met together to pay the last public Debt of Christian Respect to his Memory and Worth ; or rather to attempt, with the divine Blessing, some religious improvement of a providence, which so highly deserves our most devout, and affectionate Regards.

B

Death,

* The Reverend Mr. Samuel Brewer.

Death, at whatever season, and in whatever form, affords a very affecting and an instructive scene. A parting time between the dearest friends! a dissolution of the most important connexions and most engaging ties! the ties whether of Nature, or Friendship, or Grace, how affecting, how solemn, to every thinking mind! and a scene it is as instructive as it is solemn. That Wisdom which is from above will powerfully engage our attention to the silent Language of the Coffin and the Tomb. In itself, indeed, the lesson which they teach is altogether gloomy and affrighting; it draws a dreadful dark veil over human Nature and all its Glories; puts a final period to all our present possessions and pursuits, and pronounces in Language which cannot be misunderstood, "That Man in his best Estate" is altogether Vanity." But when we turn to the lively Oracles of truth, to the Word of faith which is preached among you, what a different and blissful prospect opens to the Christian's Eye! another, a brighter World above, an everlasting Rest, a fulness of Joy, which lie beyond the grave. This is the animating truth the Psalmist is inculcating throughout this sacred Ode. The *perfect* the *upright* Man; whatever, of clouds and darkness, of storms and tumults, of dangers and fears, now ruffle and disturb his Breast, while on his passage here below; yet ere long he will attain to the sweet land of Rest; his latter End shall be assuredly crowned with everlasting peace, tranquillity, and joy. For the present, indeed, the wicked may seem to prosper and spread forth his branches, as if they were to be *ever green*, ver. 35. but it is *appearance* all, and nothing more. *For the Transgressors shall be destroyed, the End of the wicked shall be cut off*, ver. 38. In

direct and beautiful contrast with which awful truth, stands the striking and cheering passage, we have singled out, to employ our serious meditations, in the present service. *Mark the Perfect Man and behold the Upright, for the End of that man is Peace.* Words, which afford us several most weighty notes of Instruction. They inform us—— “That among *Adam's* guilty and degenerate Race, there are some to be found, who by the grace of God, answer to the Character of perfect, upright persons— That these, however excellent and eminent in their Day, must come to their End here, as well as others.— However, that the End of all such, whenever it shall come, will be peaceful and happy.— And therefore it is the Duty and Interest of us all, suitably to mark and observe all such persons, both in their Lives, and in their End.”

The pertinency of these Remarks, will, I hope, fully appear by a distinct, tho' brief Enquiry, into the following particulars.

- I. Whom are we to understand by the perfect and upright Man ?
- II. How, and in what respects, the End of such will be Peace ?
- III. In what way, and to what Ends, 'tis our Duty and Interest to notice all such, both in their Lives and Deaths ?

I. Let us attend a little to the character of the persons, who are here intended; whom are we to understand by the terms here used? The Perfect, the Upright! True, it is easy to conceive that such shall be ever blessed with the favour, and the smiles of a righteous and holy God; but where can such an one be found among all the

sons of imperfection and woe?— Righteousness, Uprightness, Perfection, are terms which bespeak the rational Creature's *due* and *becoming* conformity to the Law or Will of his Creator. Our text says, mark Perfection, behold Uprightness, &c. but who, where, is the man to whom perfection may be ascribed? *If (says the Apostle*) we say we have no sin we deceive ourselves, and the truth is not in us. There is not a just man upon earth who doeth good, and sinneth not †.*

To obviate an objection which entirely veils the comfort and glory of the text, it is necessary to observe, there are two kinds of perfection of which the Scriptures speak.

1. There is a *legal* Perfection. The Law of our Creation was a transcript of the divine Holiness, founded on the Nature as well as on the Will of God; its requirements therefore are exact, and its sentence uniform; it pronounceth none *Perfect* but those who yield an absolute and sinless obedience to its commands. The End was God's glory and the felicity of his Creature. Accordingly man was endowed with a perfection of nature suited to his Relation and End; his capacities and powers tallied exactly with the purity and perfection of the Law he was under, *God made man upright*; he was formed after the bright and perfect image of his Creator, came spotless and pure out of his Maker's hand, and an obedience most flawless and entire was, in a state of Innocency, both man's attainment and Delight. But alas! how soon, how suddenly, is *the Gold become dim*, and *the fine gold* tarnished and *changed ‡*! All flesh hath corrupted its way— Most certain it is, that all have sinned, and are come short of the Glory of God ||. But

2. There

* 1 John i. 8, † Ecc. vii. 20. ‡ Sam. iv. 1. || Rom. iii. 23.

2. There is also an *evangelical* perfection. By the breach of the Law, or first Covenant, there is an End of all perfection, by that tenure. Law, be it moral or ceremonial, maketh nothing perfect, relative to the sinners conscience and state. It requires perfection, but it gives none; unless it be *that* of misery to those who die in their sins: But, blessed be God, *the bringing in of a better hope does* *. The new Covenant, which is ratified and sealed by the blood of the Mediator, opens a new, and effectual door of hope to the Church of God; purity and perfection flow from a new and everlasting source; a perfect righteousness for the Justification of a Believer's Person, and the Spirit of Holiness for the renovation of his heart and nature, are the two grand Articles of new-covenant provision. Tho' the perfection of innocency is not to be found amongst sinful men, yet are those to be found among them, who according to the tenor of the Covenant of Grace, are not only called to be perfect, but are declared to be so: Of holy *Job* 'tis said, *the Man was perfect and upright, one that feared God and avoided Evil* †. Of *Noah* also 'tis witnessed, *that he was a just man and perfect in his Generation* ‡. *Abraham* also cheerfully received the divine injunction, *Walk before me and be thou perfect* ||, &c. Yet it is well known these ancient worthies were not without their sinful imperfections, and infirmities many —

It is evidently in this new-covenant, evangelical sense and usage of the terms, that we are to understand the text before us. Men, who are yet in this imperfect world, and state; men who are sensibly surrounded with infirmities and sins, to their

* Heb. vii. 19.
xvii. 1.

† Job. i. 1.

‡ Gen. vi. 9.

|| Gen.

their daily trial, humiliation, and grief; yet in respect to their spiritual state, and their prevailing dispositions, actions, and pursuits thro' grace, are such as the righteous and holy God deems, and deals with as perfect and upright in his sight, and declares (as in the text) concerning them, that their End shall be Peace.

Here then the question returns, "Who are perfect and upright persons in a Gospel sense?" 'Tis answer'd, "Scripture and common language give us both a more *general* and a more *limited* application of the terms;" they are applied either to the grace wherein every Christian stands, or else they denote the distinguishing measures of it, with which some are favoured.

1. By the perfect upright Man, understand every real Christian as such: Every Gospel-believer, true Convert, real Saint, or whatever other Name those may go by, whom God has called by his grace unto the knowledge and fellowship of his Son Christ Jesus: All these come within the character and design of our text. In every age, the Lord hath had a *seed to serve him whom he hath accounted to himself for a generation*: this is *the generation of them that seek him**. —The *generation of the Righteous* †, whom he favours with his presence——the *Generation of the Upright* which shall be blessed ‡. — They are taught of the Lord, and devoted to his fear; taught by his word and spirit, cordially to believe what God hath revealed; thankfully to receive what he hath to give; dutifully to perform what he hath enjoined, and patiently to bear what he pleaseth to allot them. Such are enabled by special and sovereign Grace fidutially to build on the foundation God hath laid; humbly to exercise the

* Psal. xxiv. 6.

† Psal. xiv. 5.

‡ Psal. cxii. 2.

the several graces he hath implanted ; conscientiously to employ the talents he has given ; devoutly to observe the ordinances he hath appointed, and chearfully to walk in the paths which his wisdom has paved.

There are three things more especially, by which the propriety and force of the Expression will appear.

First, All real Christians are called *perfect* and *upright*, in respect to their *spiritual state* before God. This is a state of friendship and favour, of peace and communion ; Gospel-Believers are all *perfectly* reconciled, accepted, justified, and restored to the favour of an offended God ; and this in vertue of a *perfect righteousness* received by faith. In the matter of a sinner's pardon and acceptance with God, his hopes and expectations are not directed to a righteousness to be wrought out by him, but to a righteousness which is finished for him, viz. the righteousness of the great Mediator and Surety of the Church. This was the special Errand of the incarnate Saviour, when he visited our World, viz. *to finish transgression, and make an End of Sins, and so bring in an everlasting Righteousness* *. And this righteousness, we are assured, is *unto, and upon all them that believe* †. What could not be obtained by the works of the Law, is thus made ours by the *bearing of Faith* ‡. For *by him all that believe are justified from all things, from which they could not be justified by the Law of Moses* ||. The Doctrines of free Grace, and an imputed righteousness, have met with great obloquy and opposition in every age ; but they stand among the most precious and interesting truths of divine Revelation,

* Dan. ix. 24. † Rom. iii. 22. ‡ Gal. iii. 2. || Acts xiii. 39.

tion, and yield a most safe and solid basis to the Christian's confidence and hope both living and dying. How can it be otherwise, while it is so expressly declared, "*Christ is the End of the Law for righteousness to every one that believes* * ?" "That *there is now no condemnation to them that are in Christ Jesus* † : And that *being justified by faith we have peace with God, thro' our Lord Jesus Christ* ‡, &c." The Believer's state then does not alter and vary with his frames; no, blessed be God, a state of grace is fixed and abiding; the righteousness of Christ is a sure foundation, under all our own humbling imperfections and fears; here we may depend, here we may still rest our cause, and ground our plea, for here is God's own provision for our trust and triumph too: *In the Lord shall all the Seed of Israel be justified and shall glory* ||. In this sense Believers are now most perfect and complete in Christ their Head, tho' they still have so much amiss within themselves. And hence the Apostle challenges Men and Devils too, to alledge any thing that shall prove a bar to the true Believer's justification and acceptance with God. *Who shall lay any thing to the charge of God's Elect? It is God that justifies. Who is he that condemns? It is Christ that died* §, &c.— And all this is a Doctrine according to Godliness. For,

Secondly, Believers are *perfect and upright* in a Gospel sense, in respect to the *ruling Temper* and *inward dispositions* of their hearts. We read of an abundance of grace bestowed with this gift of righteousness. *Much more they who receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ* *||. A change of

* Rom. x. 4. † Rom. viii. 1. ‡ Rom. v. 1. || Isa. xlv. 25. § Rom. viii. 33. *|| Rom. v. 17.

change of state, and a change of heart, always go together ; God makes those righteous whom he reckons and pronounces to be so, his Judgment is always according to truth ; Righteousness imputed, and Righteousness imparted can never be severed : Regeneration is revealed, not merely as a *Doctrine* to be believed, but also as a *Fact* to be experienced : 'Tis well, to receive it as an article in our Creed, but the great concern is, to have it exemplified in our hearts. Hence we read of a *new heart* of God's giving, and a *new man* of God's creating. *A new heart also will I give you **, &c. *Put on the new man, which after God is created in righteousness and true holiness †*. This new, this hidden man of the heart, is the workmanship of God ; it is continually spoken of, as the immediate effect of power divine ; *for we are his workmanship, created in Christ Jesus unto good works ‡*, &c. Believers are *seminally* perfect (if I may so express it,) *being born of an incorruptible seed, thro' the word of the living God ||* ; and *his seed, remaineth in them*. The new birth is not a new name, or new sentiments, but a new nature ; the Spirit of life from Christ Jesus diffuses a new and sacred bias, or tincture, thro' all the powers of the Soul, whereby it becomes spiritually alive unto God : The *seeds* of sincerity, uprightness, and holiness, take root in the heart, which were not there before ; and thus the Christian is one that is habitually and prevailingly disposed and principled for God and goodness : Many imperfections indeed continue to attend his heart, and actions ; imperfections which others may often discover, but which he himself will oftner lament ; and thus it *must be, till that*

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which

* Ezek. xxxvi. 26. † Eph. iv. 24. ‡ Eph. ii. 10. || 1 Pet. i. 23. compared with 1 John iii. 9.

which is perfect shall come, and then that which is in part, shall be done away *. No room is there for asserting an *absolute sinless perfection* attainable in this life; this is to contradict the plainest declarations of the word, and the universal experience of the Saints; and they who pretend to have thus attained, must needs be greatly ignorant of the spirituality and perfection of God's holy Law, or of the deceitfulness of sin and their own hearts: Let such have a share in our pity, and our prayers, while we continue to attend to the propriety and spirit of the character before us: Regenerate persons live not without sin, yet are they pronounced perfect and upright men, and that with the greatest justice and beauty of expression; for tho' there is not a perfection of degrees, there is a perfection in its kind, to be found with them: As a new-born infant is a perfect person, as truly as when he arrives at a fulness of stature. *Asa* was not without his failings, but *Asa's heart was perfect with the Lord* †. And *Hezekiah's* life was not without offence, yet *Hezekiah walked with a perfect heart before the Lord* ‡. — Oh! first, it is a radical mercy to have our hearts perfect, or *right with God*, in all our devotions and all our obedience; and this is the great internal difference which the Grace of God makes, between the saint and the sinner. What the sinner does, he does feignedly and as compelled occasionally to religious duties; but what the saint does, is heartily, sincerely performed, and with a willing mind, as in the sight of God; he acts upon principle and *his fruit remains* §. That which is fundamental to a life of progressive holiness here and of perfection hereafter, is that heavenly

* 1 Cor. xiii. 10. † 1 Kings xv. 14. ‡ 1 Kings xx. 3.
§ John xv. 16.

heavenly seed, that living spark of spiritual Life and Light, which the Holy Spirit conveys into the Soul, when we are born again. Grace is that heavenly spark which meets with many things to damp and check it, in this world of sin and darkness; but it is a spark of life and immortality, which the powers of Earth and Hell combined, shall never be able wholly to extinguish: This sacred Coal of thine, Christian, they shall never quench; tho' it be buried much in the ashes of frailty and imperfection now, ere long it will revive, revive and brighten into a clear, a shining, an unextinguishable flame of Love, Devotion, and most extatic Joy; a Joy unspeakable and full of Glory. Once more,

Thirdly, The character of *Perfect* and *Upright* belongs to every real Christian also, in respect to the *tenor* of his *external active life* and *deportment* in the world. This is, indeed, that which falls properly under human notice and observation: We make but miserable work in judging of one another's hearts; that's the prerogative of God alone: But a man's *prevailing spirit, temper, and conduct*, come more within our reach; if the Tree be good, such will the fruit be also. Hence the safe and general rule of judging, "*He that doeth righteousness is righteous, every one that doeth righteousness is born of God**, but *whosoever doeth not righteousness is not of God†.*" Where a man's heart is right with God, the general stream of his dispositions and actions will sufficiently shew it: Religion is not a profession, but a life; 'tis not a talking of goodness, sincerity, uprightness, and other virtues, but a putting them in practice, in a Gospel Spirit, and to a Gospel End. Neither is it the warmly abetting this or the other principle, or party, however good; but

a conscientious walking and acting in the faith and fear of the Lord: A man may have great Light, abilities and gifts, and yet have little goodness; for if his opinions and knowledge do not suitably influence his temper and actions, the whole Bible is against him, "*Such a man's religion and prospects are vain.*"—The Christian indeed is one, that is taught of grace, not to live to himself, but to Christ Jesus the Lord; *having believed in God*, he knows it is his will, he *should carefully maintain good works* *. The just, indeed, *shall live by his faith* †; but it is a faith which is lively and operative; a faith which worketh by Love, and which *hath its fruit unto holiness*; a faith which lives upon Christ, and lives to him; faith without works is dead, and a dead faith will never be saving; without faith it is *impossible to please God* ‡; and *without holiness none shall see him* §. A due impression of these sacred truths on the heart and conscience, powerfully teaches *to deny all ungodliness and worldly lusts, and to live righteously, soberly, and godly in this present world* §; which is the genuine ambition and aim of the Saint indeed.

These things seem to answer to the principal scope and spirit of the text; which is design'd to hold forth to us the blessedness of all the righteous in their latter End, and the peaceful beatific scene, which shall open to their view, when time, to them, shall be no more. But there is a farther Idea in the Words, which I am not willing entirely to neglect.

(2.) The Words, in a more limited application of them, serve to express *the special and distinguishing measure of spiritual endowments*, with which

* Tit. iii. 8. † Hab. ii. 4. ‡ Heb. xi. 6. § Heb. xii. 14.
§ Tit. ii. 12.

which some of the Children of God are favoured. The Church of God is stiled the *body of Christ*, and *all believers are members in particular* *. Now, as it is in the natural, so it is in the mystical body of which we are speaking; all the members are not of equal size, or of equal office, and use; some are raised to an eminency of station, or of office in their day, above many others: And of those who are called to a sameness of office or station, how greatly do they differ in their respective abilities, dispositions, activity, and success. *The Trees of righteousness are all the planting of the Lord*, and he is glorified in them †; but all are not of equal fruitfulness or equal growth. There are diversities of gifts, all from the same Spirit, *who divideth to every man severally as he will* ‡. Thus in point of office, at the beginning of Christianity we read, *God set forth in the Church first Apostles, secondarily Prophets, thirdly Teachers, with Helps, Governments* §, &c. And ever since in a more ordinary way, the Churches of Christ have been supplied with Officers and Instruments, for their instruction and good; and these supplied with *spiritual* gifts, suited to the work allotted them in their generation. But while to every of God's faithful servants is *grace given according to the measure of the gift of Christ* §; how great, how conspicuous the difference which is seen among them! Some have excelled in point of talents and abilities; a richness of furniture, both natural and acquired. Others have been blessed with a more than ordinary share of *ministerial* gifts, which have rendered them remarkably acceptable and useful in their day: Some again, have been distinguished by the solidity of their judgments,

* 1 Cor. xii. 27. † Isa. lxi. 3. ‡ 1 Cor. xii. 4—14.
 § Ver. 28. § Eph. iv. 7.

judgments, the steadiness of their principles, the integrity and uprightness of their conduct and their aims : While others have rendered themselves dear to all around them, by the sweetness of their temper and disposition ; their candour, their prudence, their humility and love, connected with a well-tempered zeal, activity, and influence, in promoting the interests of real Religion : And others have shone with a greater lustre still, in eminent Piety, exalted devotion, and an unaffected fervor and spirituality of mind, mix'd with the tenderest compassion and concern for the everlasting interests of immortal Souls : These are all usually honour'd in their day, with some happy measure of usefulness and success. — But when these excellent qualities have in a good measure met and united in the *same* person ; a more *perfect* and *finish'd* character still, hath been presented to view. Such as these become more *bright* exemplifications of the character in the text, and serve to adorn the religion they profess, and to edify the Church of God, at a more than common rate. A few such pillars and illustrious ensamples to the Flock, hath Christ raised up, in the several ages of the world, to be as Lights upon an Eminence, for those that follow after to look upon, and take assistance and direction, from them ; as far as they obtained mercy to be faithful. The Patriarchs *Noah, Abraham, Job, David*, and the rest, were stiled *perfect* and *upright* persons ; not merely because they were *Saints* and *faithful* in their generations, but also to express the Eminency of their attainments, and the Lustre of their lives ; the eminency of their Faith, their Patience, their Obedience and Zeal for God, which shone illustriously in the *general Course* of their Lives and Actions. The word [*Perfect*] hath

hath much the same cast, when used by the Apostle 1 Cor. ii. 6. *Howbeit we speak wisdom among them that are perfect.— And let us therefore, as many as be perfect, be thus minded**. Persons of such exalted measures of Grace, Abilities, and Gifts, move in a larger sphere, and are of more extensive influence and use; when therefore they are removed by Death, they are a public Loss to the Church, and to the World; they cannot be removed, without being sensibly missed; nor their loss sustained, without a general groan: All real Christians are a common good, as they contribute in some degree to the benefit and advantage of mankind; but when stars of the first magnitude are extinguished, it may well draw a tear from every eye.—

Here then it may be justly enquired, why these Stars, these Pillars, these Patterns and Guides to others, even the Excellent of the Earth, who can be so ill spared, are yet so soon removed? or if their Lives are lengthened out to a little longer date, so soon out-live themselves? out-live their faculties and powers for farther service? The Answer is at hand; “Because to every one of his
“servants Christ hath allotted both his *work* and
“his *reward*.” *David, when he had served his generation by the will of God fell on sleep†*. The Fathers, where are they? and the Prophets, do they live for ever? No! *They* are but *earthen* vessels, into which God puts even the most of his heavenly treasure; and earthen vessels are easily broken, and so unfitted for farther use. “*Mi-*
“*nisters* under the Gospel, are no more capable
“to continue, by reason of Death, than *Aaron*
“and his sons were, under the Law;” *they* must die as well as others; and it is no small mercy
when

* Phil. iii. 15.

† Acts xiii. 36.

when usefulness and life are wound up together. When their day is fully spent, and their work is wholly done, their wise and gracious Lord indulges them with Leave to retire to their Rest: *And there is a rest remains for the people of God* *. He would take none of his people out of this world, had he not a better to bestow upon them; but they depart, and it is for this very End, that they may enter upon their Rest, and enjoy their Reward. The Apostle *John* was commanded to write it down as an assured truth: “ *Blessed are the Dead who die in the Lord from henceforth; yea, saith the Spirit, for they rest from their Labors, and their Works follow them* †. Let this cheer the heart of the weary Pilgrim in his way! let it animate the spiritual Soldier amidst his most trying and dangerous conflicts, still to fight the good fight of faith, and stand his ground against the powers of darkness; for yet a little while, and a final period will be put to all his conflicts and every toil; they shall be happily exchanged for Ease, and Peace, and everlasting Rest.—

Thus we are naturally led to a few thoughts also upon the latter part of our text, *The End of that Man is Peace*. This is the blessed assertion in the words, by which the certain prize of *our high calling* is set before us, to animate the Christian in his course, and alleviate the fatigues and burdens in his way.

II. We enquire *how*, or in *what respects*, the *End* or *Exit* of the Perfect and Upright will be *Peace*.

One grand property of real Religion, is the making us wisely considerate of our latter End

The

The gay and giddy multitude of mankind are vainly and criminally busying themselves, about the bubbles the shadows of an hour, while the vast concerns of an eternal scene lie quite neglected and forgot : This drew from *Moses's* Lips that compassionate aspiration, "*Oh that they were wise, that they understood this, that they would consider their latter end**. And to the same holy and important End, the Psalmist in this whole context is giving a *true* and an *affecting* Estimate of human life, and the things which will *follow*. True wisdom weighs not only Actions, but Ends ; not only appearances, but their final issues : From present appearances in this world of sin and sorrow, the superficial Mind will be tempted to pronounce the wicked happy ; and the most faithful followers of the Lamb, of all others, to be the most miserable ; and if in respect to *this life only* we *had hope*†, the Apostle allows, it would really be so : But *mark* the *perfect man*, and *behold* the *upright*, for the *End* of that man is peace : This is a *divine* assertion, and he that has made it, will make it good ; *for the testimony of the Lord is sure, making wise the simple*‡.

Now this truth may be consider'd as holding good in three respects :—In respect to their external Circumstances in which they leave the World.—Their inward Temper and Frame with which they resign their Breath.—And principally, with respect to the blessed state upon which they enter.

1. We may take into consideration the *external Circumstances*, in which God's Saints and Servants often take their leave of the present world. This world indeed, is but an inhospitable clime, for the Heirs of Glory. The great Apostle hath

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told

* Deut. xxxii. 29, † 1 Cor. xv. 19. ‡ Psal. xix. 7.

told us, "*All that will live godly in Christ Jesus, shall suffer persecution*"; and less or more 'tis every Christian's Lot. There is, indeed, the greatest sovereignty display'd in Providence as well as Grace. Some of God's Children have been favoured with a remarkably peaceful and easy passage thro' life, to what many others have found. The *Rod* of the wicked is not suffered *always* to rest on the lot of the righteous, nor is every faithful servant called to a fiery trial. We of this age and nation inherit the fruits of our fore-fathers prayers: we can never sufficiently prize the mercies we enjoy: Long indeed, thro' an indulgent Providence and the best of Princes, our Churches *have had rest* from the Persecutors sword; oh! that it were indeed to be added, *that walking in the fear of the Lord and in the comfort of the Holy Ghost they are daily multiplied*†! However, for the most part, the Church of Christ has been as *a Lilly among thorns*; and the best of Saints have had their *fight of afflictions*: Many a sore and bitter conflict, many a coarse and cruel handling have some of those endured for righteousness sake, who thro' faith and patience now inherit the promises. Yet it is highly worthy to be remark'd, (according to the present interpretation of the text,) that after the greatest trials and conflicts, which God's faithful servants have met with in the world, they have often had the honour of making their *Exit* in Circumstances of Peace. *Luther* and *Calvin*, those two eminent Lights and Instruments of Reformation, had the whole Antichristian World up in arms against them; yet, to the praise of a holy and gracious Providence let it be remember'd, both of them escaped the hands of their fiercest foes, and

* 2 Tim. iii. 12.

† Acts ix. 31.

and resigned their spirits to God in beds of safety and of peace.

But farther, however it be as to these things, there is another circumstance of peace, which attends the dying Saint ; tho' his Enemies whether public or private will not be at peace with him, he is sure to die in peace with them ; that wisdom which is from above is *first pure, then peaceable* *, &c. Resentment, Malice and Revenge, are lusts of the flesh, or rather of the mind, which it has been his great concern in life, by the help of Grace, wholly to mortify and subdue : What then are the injuries, or basest insults of the wicked to a dying Saint ? They serve to raise his pity and compassion for them, and to furnish out matter for one *prayer* more before he leaves the world : He cordially adopts the Language of his expiring Lord, *Father forgive them, for they know not what they do* †.—But

2. The assertion before us may be understood of the *internal temper and frame* with which he resigns his breath. Whatever be the Believer's outward circumstances at Death, the material point is peace and serenity of Heart. The great enquiry with many at a dying bed is, “ Do you “ die in peace with all men ? ” But a much greater one is this : Have you peace with God ? Is it peace within ? *Being justified by faith, have you peace with God thro' our Lord Jesus Christ ? Does the God of hope fill you with all peace and joy in believing, and cause you to abound in hope thro' the power of the Holy Ghost* ‡ ? When this is the case, dying work, however irksome and distressing to nature, becomes easy and pleasant work to the Christian : God, for sovereign and wise ends, is pleased indeed, (as a Divine of Note

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in

* Jam. iii. 17. † Luke xxiii. 34. ‡ Rom. xv. 13.

in the last age expresse it) “ to put his Children
 “ sometimes to bed, in the dark :” All do not
 die comfortably, who die safely ; ’tis one thing to
 die trusting, and another triumphing ; but such
 as have been enabled to walk closely with God,
 and to persevere fiducially in his service and fear,
 are not unfrequently favoured with some reali-
 zing and elevating prospects, of the bright world
 before them : The Love of God shed abroad in
 the heart creates a perfect calm within ; a sweet
 serenity of soul, which is undisturbed by even
 the agonies of nature : Then the heaven-born
 soul can take its leave of all, and bid farewell,
 without reluctance ; his comforts and his former
 cares are all composedly resign’d, or rather in
 faith committed to a gracious, a faithful, a never-
 failing God. He smiles in the face of Death,
 and looks down into the dark cold tomb with a
 song of cheerfulness, if not of triumph, on his
 tongue ; *Oh, Death, where is thy Sting ? oh Grave,*
where is thy victory * ? &c. For

3. The End of that man is peace, in respect
 to the *blessed World*, to which he is going. How-
 ever it be with a dying Saint, either as to circum-
 stances or frames, the *End* of such is peace, as to
 the state of *enjoyment* on which he is *entering*.
 The Prophet *Isaiab* hath long since assured the
 Church, that the Righteous *shall enter into peace,*
they shall rest in their beds, each one walking in his
uprightness † ; i. e. “ They who have walked in
 “ uprightness before the Lord in their generation,
 “ when taken from this evil world shall assured-
 “ ly enter upon a world of peace, and after all
 “ their sorrows and toils shall everlastingly rest,
 “ in their beds of ease and glory :” To which
 the new-testament Scripture is an Echo, *Blessed*
are

* 1 Cor. xv. 55. † Isa. lvii. 2.

are the Dead which die in the Lord—that they may rest from their labours, &c. Believers have all an interest in that grand article of the Redeemer's intercession: "*Father, I will that they*" "*also whom thou hast given me, be with me where*" "*I am, that they may behold my glory **, &c." They may therefore fully count of meeting with his ready welcome when they have done with Time: "*Come ye blessed of my Father, inherit the*" "*Kingdom prepared for you from the foundation*" "*of the World †.*" And then, in the highest sense, *the work of righteousness shall be peace, and the effect of righteousness shall be quietness and assurance for ever ‡.* It can't be otherwise, when they shall find themselves rid of every pain and every toil, every cloud and every fear; raised above the reach of temptations and snares, of sins and sorrows of every kind; blessed and ravish'd with an uninterrupted vision of God and the Lamb, *in whose delightful presence there is a fulness of Joy, and at his right hand are pleasures for evermore ||.*

But time forbids all farther enlargement here. What remains, is

III. To make some *application and improvement* of the subject.

This is the duty enjoin'd us in the text, *mark and behold.* God will not have his faithful Saints and Servants unnoticed in their Lives or Deaths; there is much to be seen in both, which highly deserves our consideration and regard: 'Tis our *duty and interest* too, carefully to notice and behold them.

Here

* John xvii. 24.
|| Psalm xvi. 11.

† Mat. xxv. 34.

‡ Isa. xxxii. 17.

Here I might illustrate the Duty in hand, by suggesting in what particulars, and to what special Ends, we ought to mark the Perfect and behold the Upright.

This we certainly ought to do—"In their *character* and *deportment* in life, for our *Pattern* and *imitation*.—In their *usefulness* and *successes*, for our *gratitude* and *praise* to the Fountain of our mercies.—In their *Remove*, as a Loss to us, and to the world; for our *Lamentation* and *Regret*.—And in their *Exit* and *End*, for our *encouragement* and *Joy*: for our Joy, to think that our *Loss* is their assured and greatest *gain*; and for our Encouragement, while walking in their steps, that ere long we also shall be cloathed upon, with our house, which is from heaven." But all that can be attempted of this kind must be in immediate connection with the present mournful occasion.

I doubt not, my Friends, but in the character we have been considering, and the blessed End we have been describing, your own thoughts have been before me, in a just and an affectionate application. These decent and significant tokens of mournig, serve loudly to speak, "*Know ye not that there is a great man fallen in Israel* *." A finish'd character indeed, I have neither skill nor inclination to attempt. Panegyrick, however moderate and just, is mistaken by many for fulsome flattery. How far then, the sacred Character and End on which our thoughts have been employed, are applicable to the case of our dear and venerable Friend deceased, I shall greatly leave to your own judgments to determine. But something is expected in a funeral discourse, and a narration of facts can give no reasonable umbrage.

‘ Your

* 2 Sam. iii. 38.

• Your worthy and much honour'd Pastor Dr.
 • *John Guyse*, was originally of *Hertford*, born of
 • most pious and worthy parents; blessed with a
 • strictly religious Education; and it pleased God
 • to call him very early by his Grace, so that he
 • was admitted a member of the Church of Pro-
 • testant Dissenters in that town, at fourteen years
 • of age. His views were also very early, to-
 • wards the work of the Ministry; accordingly
 • all his youthful years were spent in close appli-
 • cation to study, under the direction of several
 • worthy and able Instructors; first in the learn-
 • ed languages, and then in the several branches
 • of Academical Erudition: He entered upon the
 • Ministry in his twentieth year, and Providence
 • soon opened a door for his public ministrations
 • at *Hertford*, as an Assistant to the aged and
 • worthy Mr. *Haworth*; soon after this Mr. *Ha-*
 • *worth* was removed by Death, and the Church
 • united in their call of him, to the Pastoral Of-
 • fice; this with great reluctance and self-diffi-
 • dence, (after a considerable time) he was en-
 • couraged to undertake. Here God was with
 • him; and for many years, he continued his la-
 • bours among them with a great degree of ac-
 • ceptation and success. During this situation of
 • his, in 1718, he preached that excellent occa-
 • sional discourse, on the *Evil of self-seeking*, in a
 • meeting of Ministers at *Royston*; the publication
 • of which was extorted from him. About the
 • same time, He printed a little volume of Ser-
 • mons on the *Person of Christ*, wherein the *Evi-*
 • *dence and Importance* of his true and proper
 • *Godhead* are represented in a very clear, and con-
 • vincing Light. In a year or two after, he pre-
 • sented the world with another set of Discourses
 • upon *The standing use of the Scriptures*, suited
 • greatly

' greatly to the *information* and *service* of Young
 ' and Old *.—For several years the Church and
 ' Congregation were not a little exposed to the
 ' attempts of some, who were fond of the *Arian*
 ' sentiments ; wherefore, tho' Mr. *Guyse* had se-
 ' veral pressing invitations to leave *Hertford*,
 ' (particularly when that excellent man the Rev.
 ' Mr. *Nesbitt* was incapacitated for farther work,)
 ' which were greatly to his temporal advantage,
 ' yet (as I have often heard him say) he saw it
 ' clearly to be his Duty, to abide with his dear
 ' and worthy flock, as long as there was any dan-
 ' ger from that quarter : He did so ; and God
 ' honoured him with the greatest success in his
 ' diligent endeavours for confirming them in
 ' the truth.

' However, a few years after, Providence as
 ' clearly directed his Remove to *London* : He had
 ' for some time past, enjoyed but a very imper-
 ' fect measure of health ; his stated labours every
 ' Lord's day, were too much for his bodily
 ' strength ; an hectic feverish habit constantly
 ' succeeded the work of the Sabbath, and that to
 ' a degree which threatened his being wholly laid
 ' aside ; his Physician and Friends, rightly judged,
 ' that a change of air and situation, and the les-
 ' sening his labours, by the help of an assistant,
 ' might with the divine blessing, be a means of
 ' better health : At the same time, that mourn-
 ' ful providence the death of the Rev. Mr.
 ' *Matthew Clark*, made way for your unanimous
 ' and successful call : He thought it his duty now
 ' to remove ; and he has often mentioned the
 ' argument which a worthy senior in the mi-
 ' nistry

* There is also a volume on the person of the Holy Spirit ;
 the Youth's Monitor in six Sermons to young People ; and a
 large Octavo volume of single Sermons, collected together
 by the Doctor himself in his later years.

‘ nistry * joined with him upon this occasion : It
 ‘ was to this effect, “ There are several reasons,
 ‘ for a minister’s lawfully leaving his people ;
 ‘ and this certainly is one, when upon full trial,
 ‘ his Labours are too great for his Health :
 ‘ Christ does not call his Servants to *kill* them-
 ‘ selves in his service ; He is too *good* a master
 ‘ to require it, and too *great* an one to need
 ‘ it.”

‘ Providence graciously fix’d him as Pastor
 ‘ over you of this Church †, and his ministry
 ‘ was greatly own’d of God, for your Edifica-
 ‘ tion and Increase : His sphere of activity and
 ‘ usefulness was now greatly enlarged, and he
 ‘ was enabled to exert himself to most useful and
 ‘ important purposes.

‘ By an uniform, genteel, religious, and friend-
 ‘ ly carriage, he render’d himself dear to his
 ‘ brethren in the ministry, and highly valued and
 ‘ esteemed, by all : His reputation as a Scholar,
 ‘ Christian, and Divine, was widely spread, and
 ‘ his worth was generally known : Accordingly,
 ‘ in 1732, the University of *Aberdeen*, with-
 ‘ out his knowledge, conferred on him the degree
 ‘ of Doctor in Divinity, of which the Diploma
 ‘ was sent him in the most respectful manner ;
 ‘ and this title of honour and esteem he ac-
 ‘ cepted of, with a modesty and decency, be-
 ‘ coming the Christian.

‘ The Doctor was at this time engaged in pre-
 ‘ paring a large and excellent work for the press ;
 ‘ I mean his judicious and valuable *Paraphrase*
 ‘ *on the New Testament, in 3 vols. Quarto.* The
 ‘ first was published 1739, and the whole was
 ‘ completed in 1752. A Work which cost him

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* The Rev. Mr. Bragge. † This settlement, if my
 information is exact, was July 26, 1727.

‘ a great deal of labour and close study, and is
 ‘ executed with a great degree of exactness and
 ‘ care : He has shewn herein his solid Judgment
 ‘ and Learning, and without any affectation and
 ‘ needless pomp of Criticism, has given the Reader
 ‘ as full a view of the sense of the best inter-
 ‘ preters, and as comprehensive an insight into
 ‘ the scope and meaning of the New Testament,
 ‘ as is likely ever to be met with, in the same
 ‘ compass of words. It is indeed a performance
 ‘ too well known, to need any other, than its
 ‘ own recommendation.

‘ The Doctor was favour’d with a considerable
 ‘ share of health for many years ; but in the lat-
 ‘ ter part of life he was afflicted with a very
 ‘ painful *Lameness* in his Leg, and also with a
 ‘ gradual decay of his *Sight*, till he grew totally
 ‘ *dark* ; this it was feared would have put a pe-
 ‘ riod to his public labors, especially as he had
 ‘ always used his Notes at large : But God af-
 ‘ forded him his heavenly supports, so that with
 ‘ a remarkable degree of Resignation and Cheer-
 ‘ fulness he persevered in his ministrations as
 ‘ health permitted, and that with little sensible
 ‘ inconvenience to any, but himself.

‘ The greatest part of his time among you
 ‘ he had for his assistant his own and only son,
 ‘ the Rev. Mr. *William Guyse*, whose excellent
 ‘ abilities, and agreeable ministerial talents ren-
 ‘ der’d it a thing greatly desired both by the
 ‘ Doctor and you, for him to have undertaken
 ‘ the office of co-pastorship ; but by his preca-
 ‘ rious and imperfect health, and perhaps a too
 ‘ modest opinion of himself, he was deterred from
 ‘ accepting that important Charge, and it pleased
 ‘ God to remove him by death before his aged
 ‘ Father, a little more than two years since. That
 ‘ affecting

' affecting and mournful providence, it was ge-
 ' nerally apprehended, would have depressed the
 ' good man's spirits, and unfitted him for farther
 ' service; but God remarkably supported, and
 ' enabled him with a chearful composure and ac-
 ' quiescence in the will of God, to sustain this
 ' sad and grievous trial. He continued frequent-
 ' ly to appear in his delightful work, with his
 ' usual firmness and alacrity of mind; and
 ' thus he was helped to go on, tho' under sensible
 ' decays of strength and vigor, till within a very
 ' few weeks of his decease.

' Dr. *Guyse*'s character and conduct were uni-
 ' form and amiable in all the various points of
 ' Light. In his religious principles he was fixed,
 ' steady, consistent, and open: He was never
 ' ashamed to own what he believed; or to vin-
 ' dicate it, when it was opposed.—As a Preacher,
 ' he was endued with excellent and acceptable
 ' ministerial gifts: His Composures were solid,
 ' regular, well digested, and highly scriptural;
 ' his knowledge and readiness in the Scriptures
 ' were very remarkable, the number of texts he
 ' quoted, chapter and verse, and for the most
 ' part repeated with exactness, after he had en-
 ' tirely lost his sight; has been the surprize of
 ' many.—As a Pastor, he was an active, able,
 ' loving and faithful Guide and Ensamle to his
 ' Flock, both in faith and practical godliness:
 ' He studied the things which made for peace,
 ' and godly edifying; and as he had the welfare
 ' of his people greatly at heart, so there are few
 ' ministers to be found, who are more honoured
 ' and esteemed by their people, than the Doctor
 ' was by you; and few Churches who have been
 ' blessed with a longer scene of harmony and
 ' peace between your ministers and one another:

Give God the glory, for so great a mercy, and may you long continue and abound therein, thro' the power of the Holy Ghost.

His natural temper (it is well known) was exceeding sweet, and engaging; and he filled up the several relations of life in a most happy and amiable manner. I am warranted by those that knew him best, to assert, that few persons in the world were more exemplary in Christian and relative duties, than our deceased friend; it was his constant study to make every one about him happy; the tempers of some good people are such, that they will not well bear to be *followed home*; but it was greatly the reverse here; he was always best beloved by those, who had the opportunity of knowing the most of him.

This kindness and goodness of natural disposition, heighten'd by a spirit of real religion, excited him to an activity which render'd his life very important and desirable. A great number of poor ministers and others applied to him as their constant friend and Patron; and you know with what Christian zeal and compassion, he solicited your yearly liberal contribution in support of a fund, for supplying the necessities of such. Religious young men, who were design'd for that sacred office, were also sure to find in the Doctor a kind and faithful Adviser, Patron, and Friend. And as to other needy and deserving objects, tho' he avoided every thing which might seem ostentatious in the disposal of his bounty, I am warranted to say, he had an heart and hand often open to minister to their necessities: He made conscience of disposing of the tenth part of his annual income to charitable uses.— I can't well omit one particular

' ticular more, concerning the spirit and conduct
 ' of our valuable friend. When it was judged ne-
 ' cessary, that some farther measures should be
 ' taken, as a means under providence for conti-
 ' nuing to the Churches the succession of an able
 ' Gospel-ministry, the Doctor join'd heart and
 ' hand, with those worthy ministers and gentle-
 ' men who formed themselves into a Society to
 ' that important End: This worthy Society he
 ' continued a member of to his death; and tho'
 ' 'tis too common a frailty in good men to yield
 ' to fickleness and disgust, when every thing is
 ' not conducted exactly to their own wish, the
 ' Doctor's good temper and good sense kept him
 ' clear from these things; he wisely kept in view
 ' the importance and usefulness of the design,
 ' and therefore steadily persevered in promoting
 ' its interests: And I trust the friends of Reli-
 ' gion among us will continue more and more to
 ' encourage and promote so radical and effec-
 ' tual a service for the Churches.'

Such was our much esteemed friend in life:
 But now, as to the closing scene; it is natural to
 be inquisitive, how did he leave the world? how
 did the Lord deal with him in his latest mo-
 ments? Partly from personal knowledge, partly
 from proper information, I am enabled to con-
 tinue the delightful narrative.— ' His latter End
 ' to a remarkable degree was peace; he was ena-
 ' bled to leave the world with great composure,
 ' serenity, and hope of a blessed immortality.
 ' To friends that attended him, in his last weeks
 ' of confinement, he witnessed a good, a precious
 ' *confession*; he again and again declared his faith
 ' firm fixed upon him, who is the Rock of Ages;
 ' his hopes were alive towards God, without a
 ' distressful cloud; hopes grounded upon the
 ' blood

‘ blood and righteousness of the dear Redeemer.
 “ Thanks be to God, I have no doubt, no dif-
 “ ficulty upon my mind, as to my eternal state;
 “ if I had, I could not bear what I now feel!
 “ I know in whom I have believed, here my faith
 “ rests; the peculiar Doctrines of the Gospel
 “ which I have long preached, are now the sup-
 “ port of my soul, I live upon them every day,
 “ and thence I derive never-failing comfort.’
 ‘ At another time, “ How good is my God to
 “ me! how often has he made good to me that
 “ promise, *As thy days, so shall thy strength be.* *’
 ‘ His great request to the last, of them that were
 ‘ about him, was to read the word to him, and
 ‘ join in prayer with him; the reading of 2 Cor.
 ‘ 5. was of singular use and satisfaction to his
 ‘ mind; on which he commented to this effect:
 ‘ Ver. 1. *For we know that if our earthly house*
 ‘ *of this tabernacle were dissolved, &c.* “ Oh when
 “ shall it be dissolved indeed! when shall this
 “ mortal put on immortality!” Ver. 2. *In this*
 ‘ *we groan earnestly, desiring to be clothed upon,*
 ‘ *&c.* “ This, this is my earnest desire; and
 “ and what I am waiting for.” Ver. 4. *For we*
 ‘ *that are in this tabernacle do groan, being bur-*
 ‘ *dened.* “ For this I groan daily, and ere long
 “ shall groan no more.” Ver. 5. *Now he that*
 ‘ *hath wrought us for the self same thing is God,*
 ‘ *who also hath given unto us the Earnest of his*
 ‘ *Spirit.* “ This I have, this I do enjoy, and
 “ therefore am I confident, &c.—I am not afraid
 “ of Death, I am afraid I should err on the other
 “ hand in being too desirous of it.” Thus, on
 ‘ the morning of the Lord’s day in which he
 ‘ died, still was it the language of his heart and
 ‘ lips, “ When shall I get thro’ this valley?”
 ‘ And

* Deut. xxxiii. 25.

‘ And some of the last words he was capable of pronouncing, so as to be understood, were, “ Oh *my* God, thou who hast *always* been with me, wilt not leave me.” Sweet confidence! and a blessed readiness! With the Apostle he was *desirous* to depart, that he might be with Christ: Mark then the perfect man, and behold the upright, for the End of that man is peace.’

I persuade myself you have the more patiently attended to this account, because it contains so striking a comment upon my text, and is so lively an exemplification of the Character and End described. Such was the Life, and such was the End of this excellent and dear servant of Jesus Christ. And what shall I say farther upon this affecting occasion? Indulge me with leave for a word or two, by way of improvement.

This subject affords matter of rich and important instruction to us all.

1. Let me address you all of this large assembly, God in the text speaks to you all, *mark! behold!* to wit, this farther, this recent instance and exemplification of the grace of God to sinful men! you are called to mark the perfect man, not a man who had arrived to a *sinless perfection* in this life, but a man who had obtained mercy to be faithful and useful in his generation; one whom (you have heard) God call’d early in life, to be his son and servant, and greatly honour’d thro’ life in making him an happy instrument of much good to precious and immortal souls.

Mark then in this instance, the blessedness of early undissembled piety. He was taught when very young to enquire after God, and to give himself up to his service and fear; and faithful you see is that gracious word, *I love them that love me, and those that seek me early shall find me,*

me *. Oh my young hearers ! ye are none of you too young to die, do not think yourselves too young to think of death and eternal things. All are sinners, all are apostates from God ! all need a Saviour, need a new heart, need faith, need repentance, need forgiveness and to be cleansed from your sins, by the blood of the Redeemer ; and without these things there is no salvation ! Oh ! *seek the Lord then, while he may be found, &c. Isa. lv. 6.*

Again. Mark the grace, faithfulness, and power of a Covenant-God towards them that fear him in truth : Here was one who *Obadiah-like, feared the Lord from his youth* † ; and what had he to attest upon his dying pillow ? Oh my God, thou hast always been with me ! God continually strengthened, helped, and upheld him, with the right hand of his righteousness. To the praise of rich and distinguishing grace let it be long remember'd by us all, that during a life of fourscore years, in sixty of which he sustained a public character, God so kept this his dear disciple and servant, that no presumptuous sin, no blemish to his sacred character, no inconsistency with his holy profession, was ever charged upon him by any : No, *his conversation thro' grace, was as became the Gospel of Christ* ‡ ; he was enabled greatly to adorn the Doctrine of *God his Saviour in all things* || ; and to live and die a precious pattern of Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, and Charity. Oh, Sirs ! the servants of Christ serve a good Master : What a precious testimony have we here, from the dying lips of an aged disciple ! God never forsook him all his days ! how encouraging this
to

* Prov. viii. 17. † 1 Kings xviii. 12. ‡ Phil. i. 27.
|| Titus ii. 10.

to younger Christians and Ministers, to hold on steadfastly in God's good ways, who has said it and will also (you see) perform it! *I will never leave thee, nor forsake thee* *.

Again, let us farther mark this sincere and holy man of God, in a long life of *activity* and *usefulness* in his station: This, this is the End of your Calling, ye are called unto holiness! it becomes all the children of so gracious and faithful a God to bestir themselves in their various spheres of action: God commanded *Moses* to speak to the children of *Israel*, that they go forward; the best recipe against lowness of spirits and heart-discouragements, which many complain of, (next to looking by faith to the blood of the Covenant for pardon and cleansing) is to *exert ourselves* in a way of *active usefulness*; for mark the active Saint in his End and *Exit*, and all is peace: What serenity, what composure, what readiness, what forwardness, to depart and make the blessed exchange of worlds! faith in its due exercise reverses the strongest propensities of nature, and disarms the pale messenger Death, of all his terrors. *Therefore, my beloved Brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord* †.

2. To you the affectionate mourning Relatives of our deceased friend, and Father; you cannot help feeling the deep impressions of so great a loss; sorrow, like other floods, must have its course; but strive to turn your Eye upon the brighter side of the cloud. You have every thing to allay your grief, but barely the loss itself; God did not take him, till life was his burden, and death his *desire* and his *gain*. He was re-

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moved,

* Heb. xiii. 5.

† 1 Cor. iv. 12.

moved, because Nature itself denied its aids for farther usefulness and enjoyments here; and Grace had fully ripened him for the World of Glory. Mark therefore this excellent Relative in his Life and End, but not to feed your grief: No, rather to excite your praise to God, that you have so long enjoyed so dear a Parent and Friend; that you have had the privilege of so able, so faithful, so loving and kind an instructor and guide; so precious an example to copy after; I trust you are blessed with a saving acquaintance, with the same God in Christ; he is your God, as well as he was of those that are gone before you. May this God be with you and yours, and enable you more and more to persevere in their steps; may that dear young plant, which bears his name, inherit all the grace, virtues, excellencies, which shone in the life of a Great Grandfather: You had the privilege of being most intimately acquainted with the excellency of his spirit, temper, disposition, and conduct; have been witnesses to that spirit of piety, devotion, patience, and submission to God, which attended his more private and personal walk with him: Give God the glory of so bright an illustration of real religion; and *those things which ye have both learned and received and heard and seen in him, do*; and *the God of peace shall be with you* *.

—And,

3. And lastly, To you my worthy Friends of this Church and Congregation, a few words more, and I have done.

How can I address you better, than in the Language of the great Apostle? “Remember them
“who *have had* the Rule over you, who have
“spoken unto you the Word of God, whose faith
“follow,

“ follow, considering the *End* of their conversation *.” This greatly suits your case, who, in little more than two years, have lost two such valuable Lights in their day. They who now live above, should long live on your hearts and memories, and particularly your honored and venerable Pastor, now no more.

1. Bless God for what He has done for him, and done by him; many of you are *his Epistles I trust to God-ward* †, and will be his crown of rejoicing another day. Bless God you have enjoyed his excellent Life and Labors for so long a time; few Churches are favoured to the degree that you have been; the Lamp of life was continued burning, as long as in the course of nature, oil could be expected to feed the flame: It is but a little while at longest, that any of us can be of service to your souls.

2. Bless God also for your present mercies: You are not left destitute, as Sheep without a Shepherd: Tho’ Pastors and Ministers die, Christ the great Shepherd ever lives: Nor is this all the consolation in your case: It was a part of your judicious Pastor’s care in the decline of life, to join with you in looking out for a Minister like-minded with himself, to join in the oversight of your souls: Such an one God graciously united his and your choice in, some years ago ‡. His Doctrine, his steadiness, his fidelity and manner of conversation among you, you have had no small trial of. I trust he will be enabled more and more to approve himself to God and every man’s conscience, as in his sight. What this present providence is calling you to, is a most close and cordial union of hearts and affections to him, and one another. Church-members are

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not

* Heb. xiii. 7.
Mr. John Stafford.

† 2 Cor. iii. 2—4.

‡ The Rev.

not to look upon their Relation as dissolved when their Pastor dies ; they are called with all Christian affection and steadfastness, to adhere to one another, strengthen one another's hands in the Lord, and conscientiously to cleave to such as are yet spared, to break the bread of life unto them, while they preach the same truths, walk in the same spirit, and aim at the same sacred End, your Edification and Comfort, as others have done before them. Tho' younger in years and experience, I trust your present worthy Pastor, thro' the supply of the Spirit of all grace, shall be enabled skilfully and successfully to build on the same foundation, and be the happy instrument of suitably feeding and establishing you in faith, holiness, and an hope unto the End !

And you, my dear Brother, take courage : Great work, indeed, devolves upon you ! the charge is great, but you serve a great and a good Master ; *the residue of the Spirit is with him.* Remember what your venerable Father and Colleague witnessed with his dying breath, " He had always found God true to his promise ; as thy Days so shall thy Strength be." What he had verified, you have a right to plead, and to expect the performance also. Be you a careful, faithful, patient and industrious follower of him, as far as he was of Jesus Christ. You, as well as the Church, have in some good measure known, what tender sympathy with the afflicted, he used to shew ; what spiritual and prudent advice he used to give ; what candor and forbearance, what circumspection, what diligence, what care, what kindness and brotherly Love he used to exercise ; and what a rich vein of undissembled Religion and Devotion tintured his ministrations and deportment thro' life : These things, thro' a supply

of the same Spirit, I doubt not you will make it your desire and prayer, not only to bear in your remembrance, but also to copy into life ; and the God of peace and comfort will be with you. *Mark the Perfect man and behold the Upright, for the End of that man is Peace.* God grant a blessing upon what has been delivered.

F I N I S.

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the same spirit of doubt and inquiry
and doubt and inquiry is not
merely a matter of fact, but a
matter of principle, and it is
of course not enough to say
that the paper was not
of that kind, but it is
upon which has been delivered

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